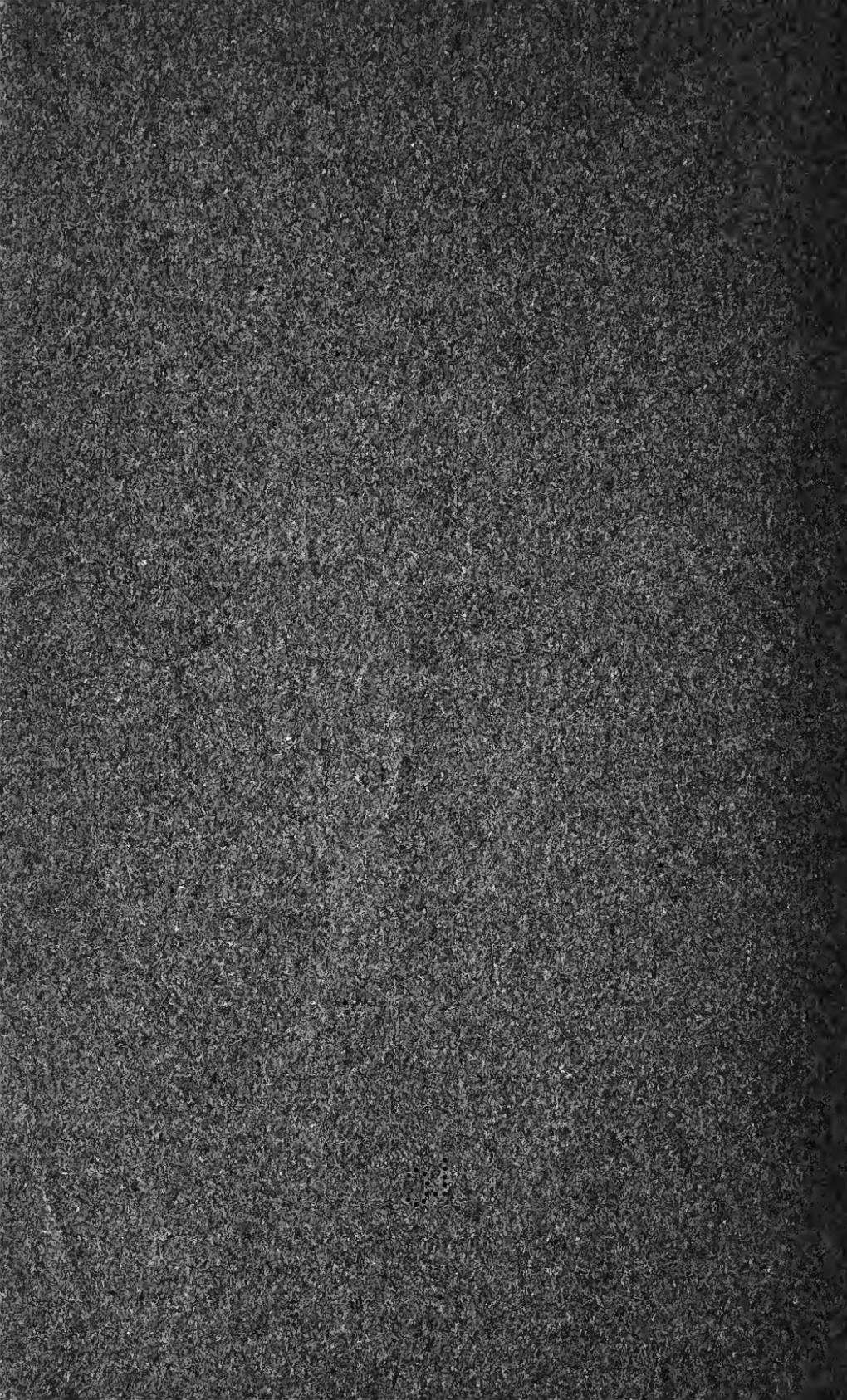


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INAUGURAL ADDRESS

BY

EDWIN ANDERSON ALDERMAN

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ON INSTALLATION AS PRESIDENT OF TULANE UNIVERSITY
LOUISIANA

TUESDAY, MARCH 12, 1901

"Non sibi sed suis"



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ADDRESS

Mr. President, Gentlemen of the Board of Administrators and the Faculties, Students of the University, Ladies and Gentlemen,—

To be concerned with the origin or development of a great institution of learning is one of the most difficult tasks, as it is one of the noblest that modern society can place upon the shoulders of any man or any group of men. If I know my own heart, I come to your service, after patient thought, with an honest purpose and a large desire for usefulness, unmoved by small ambitions, unfretted by ill-will to any soul, and uninfluenced by any sort of fear or favor. I, therefore, accept, Mr. President, these symbols of a high office as one who takes on a great responsibility, but who is likewise crowned with a great opportunity. Though conscious of a thousand shortcomings in the face of manifold difficulties, I yet undertake this task with a stout heart and a good courage. I feel about me the strength of the faculties of the university, whose message, delivered by their able representative, I profoundly appreciate,—a scholarly, large-minded, unselfish group of men, who have done heroic work in the past and who daily show forth their own worth and preach in their lives the wisdom and sagacity of William Preston Johnston and the board of administrators. I am conscious of the support and counsel of the board of administrators, eminent, far-seeing men of civic virtue and public spirit, who received a noble trust and have nobly administered it at much sacrifice of time and strength, without reward or hope of gain to themselves, save such large gain as comes to men who serve society in upbuilding ways.

I see before me the bright and ever-widening circle of alumni and alumnae who have been nourished by Alma Mater, who shall take increasing part in the actual guidance of the institution, and who will not forget to strengthen the hands of its leaders.

I believe in the dignity and in the conquering power of knowledge. I believe in the high destiny of my country and of this, its Southern gateway. I believe that the progress of democracy cannot be stayed, though its testing time is yet to come; and I have faith that the God, who has willed that this shall come to pass, will not fail to give wisdom to those who would prepare the future democrat for his sovereignty and his trial.

I have heard your words of counsel, Mr. President; and I shall weigh and heed them. I rejoice that so many of my fellows in teaching have found their way hitherward. I know that the whole occasion feels the inspiration and perceives the fitness of the presence here and the greetings of the representatives of the two great urban universities of the East and West to this urban university of the South; and I do not need to say that my heart is pleased by the message I have heard from my dignified old Alma Mater among the hills of Carolina, so dear to me always and so worthy of my love.

The Tulane University of Louisiana has a most impressive duality. It is a compound of the sagacity of the State and the beneficence of the individual. It unites the dignity of age with the buoyancy of youth. It is, first, the University of the State of Louisiana, established by that State two generations ago; and it is, therefore, an expression of the moral strength of all the people acting collectively for lofty social ends. It is the Tulane University of Louisiana because it has received into its life the generosity of Paul Tulane and the munificence of Ida A. Richardson, Louise Warren Newcomb, and Caroline Tilton, and other generous donors. It stands, therefore, as a monument to the high aims of the democratic State and to that spiritual earnestness and individual responsibility to society which are the most significant facts in the nineteenth century of our national life.

I have been at some pains to learn the story of this university, as one should study the life-history of the being one must help to fuller life, and, while it is my part to-night to sound the note of the forward, I look backward and see that the past of Tulane has been worthy of its noble dual parentage.

In its professional schools of medicine and law this university has stood for the highest ideals in this valley of the Mississippi for sixty-six years in the medical and fifty-four years in the law. An army of eight thousand or ten thousand men have gone from its walls to usefulness in these professions in every South-western State, in peace and in war. Great names have risen as leaders and exemplars. Blot out the influence of the alumni of these departments from the South-west, and there is no arithmetic that can compute the loss in moral and in intellectual power; and let it be understood that these men are alumni of the Tulane University of to-day as truly as are the men of 1900, for there has been no break in the continuity of the institution's life.

No great university will ever arise here, in my judgment, unless these departments, all departments, are continually readjusted to modern life, strengthened in equipment, and bound in well-knit ties to the whole.

In its academic department there has been the usual story of struggle and reverse incident to such departments, especially in urban life. The story of its beginnings does not lack the element of simple, earnest grandeur characteristic of so many American colleges. If the best has not always been done, it has been because no better could be done.

Nineteen years ago Paul Tulane, a large-hearted Frenchman, had sight of the fair and happy city where his wealth was made, overborne by many sore troubles and hardly healed of the wounds and the scourgings of the red lashes of war. He startles the land—then unaccustomed to large private gifts—by giving, for creative purposes for that day and for one man, bountifully and wisely. There is a fine historic fitness in the fact that this deed was done by a native of France whose sons had rescued the soil from the savage and the beast, and by their tenacity and courage had prepared the lands for statehood. Wise men accept the trust, and inaugurate the institution. A rare gentleman and scholar and teacher and soldier who nobly bore a noble name assumes its guidance. He gathers about him, with splendid discernment, young scholars fired with enthusiasm for learning and capable of self-sacrifice for their land's sake and for learning's sake.

Noble women, with hearts intent upon good works, broaden and strengthen the new foundation. The principle of co-ordinate education is set up in the South by the establishment of the Newcomb College, a genuine, nobly equipped college for women, born of noble sorrow and high purpose and capable of highest and finest service. The State merges its property into the revivified institution, releases the whole from taxation in obedience to the principle established by all American States, that a university is a public utility and a public good for the young men of the State. The university, in return, surrenders an annual grant of \$10,000, and grants scholarships to each senator and representative to the amount of \$15,000. The Tulane University of Louisiana is born, and begins its life. There is freedom from sectarian control; there is a raising of high ideals; difficulties are beaten down, and a social service rendered to which the years shall yield rich revenues of praise. To-day the institution consists of the colleges of arts and sciences and of technology, giving instruction to 342 students; the medical department, 391 students; the H. Sophie Newcomb Memorial College, 298 students; the law department, 77 students. This total of 1,108 students is 208 in excess of the next highest enrolment in the Southern States. So the past shines clear. We stand to-night upon the threshold of a new era in a new century, and with a new framework of society developing before us,—a century and a society that shall re-examine and settle a multitude of questions now chaotic and unsettled. You have summoned me, not to mark time, but to march forward. There is much work to do. In your strength I cry, Onward!

Mr. Tulane felt, perhaps, rather than reasoned, that universities were, in their essence, national public servants, and must grow by going out and battling with the times. New Orleans stood foremost in his mind, but he dreamed doubtless of a university for men and women of all sections here in this ancient city. He did not dare to foresee what the university should be striving for in the twentieth century. He did not hamper his bounty, therefore, by fretting conditions, nor did Mrs. Newcomb, in her noble letter founding Newcomb College. They both in-

sisted on one thing only, and that was that the Christian system of life and thought should permeate the policies of their foundations. I can well understand that insistence. The human will is the core of human character. To make that will righteous is the goal of all education. Universities built upon sects and tied to sects do not flourish; but an irreligious university is monstrous, because religion is life and truth. The student who has not felt the ethics of Jesus and who has not brought himself into some relations with the Galilean is no more fitted to enter into the actual life of Christendom than a man ignorant of Aristotle or Hegel or Kant can understand the movement of philosophic thought.

The essentials of a university—speaking untechnically—are a group of learned, earnest men, skilled in teaching; a body of learners eager to learn and prepared to go forward in learning. It may be a college or a group of colleges. There may be fifty buildings or one. It may cover the whole range of knowledge or it may restrict its activities to one field. It may be as old as Oxford or as young as Chicago. It is a place that seeks to find truth, to conserve truth, to disseminate truth with no narrow idea of the content of truth. It then seeks to plant truth, and a love of it, into young human life, so that that life will grow into a life of culture and power and righteousness. It does not seek primarily to make a dialectician or an engineer or a pure scholar or to prescribe a rigid course of culture study, but to give to each youth the opportunity to study what will make a man out of him in the age in which he must live and work. There must be, in its policies, an increasing desire to study the individual and to respect the sacredness and dignity of the individual, and to surround him with liberty of choice. And yet this study of the individual must consider him as a part of the social whole, and its final ends and aims must be for society as an organism. The graven motto of this university is “Non Sibi sed Suis.” No legend more expressive of modern thought about universities could have been chosen by the founders. Its meaning is that Tulane does not exist for its own glory, for the fame of its teachers or the dignity of its boards and founders or the sanctity of its cur-

riculum, but for men and women, for citizenship and service. It means that a university is not a club, or a circle, or a fraternity, or a caste, but a light-house for the shedding of enlightened common sense upon all the affairs of men. It is a great beneficent social engine, geared and shafted to the vital concerns of busy life, sending power and spirit to him who would teach in the humblest public school, to him who would heal the sick, to him who would guide the course of justice, to him who would govern his fellows, to those who build homes, to the lords of trade, and to the forgotten ones who labor with their hands in the shadows of the world.

A university is the supreme achievement of any community and its noblest servant. If the people of Louisiana from that far-looming hour, when the brave Frenchmen made their stand on the banks of the great river, to this hour, have ever created anything finer or more potential than Tulane University, my eyes have not yet seen it.

Character and spirit of some sort distinguishes and surrounds every university. The teacher is the foremost element in the formation of this spirit. The world perceives slowly the deeper meaning of the teacher's office. The modern teacher is not an unworldly recluse, spending his time in harmless meditation. He is rather a man or woman of affairs who knows something well, who has stood face to face with truth of some sort in its last analysis, and who knows how to warm that truth in the glow of his own personality and to relate it to the life of his students. And it is not what a teacher knows, but what he is and what he can do that makes his value. A good teacher is the excellency of the earth. The chief duty of boards and presidents is to find true teachers, to honor them by paying them what they deserve, and to give to them that freedom to learn and freedom to teach without which knowledge itself may become a refined weapon of tyranny. The chief burden of the lives of boards and presidents is the danger of erring in this vital concern. It has been said with some grimness that it takes a simple act of a board to put in a teacher, but that it takes an act of Almighty God to put one out.

University spirit depends, in similar degree, upon the character of the president. That office is a new creation of modern conditions, and is almost insuperably difficult to fill. There is no analogy to it in the past. There is a fivefold relation which a president must bear to boards and faculties, to students and society and scholarship, that makes demands upon his sympathy and his wisdom so widely variant as to render it impossible for him to act without error and without frequent criticism and charge of duplicity. It is commonly alleged against college presidents, for instance, that they are liars. I hope it is not wholly immodest in me to say that this is a tolerably hasty generalization, like the famous one of the Psalmist's. A president can only avoid mistakes by cunningly doing nothing. If an institution would escape the stagnation, therefore, of a do-nothing president (*un président fainéant*), it must be willing to have patience with his errors. His chair, commonly thought of as the most stable piece of academic furniture, has been somewhere described as the "rocking-chair," and at times the joggling-board.

The conception of a president as an autocrat on the bridge is an error. He needs power and trust and confidence and liberty to carry out well-conceived plans. He must be an executive for faculties, as faculties are essentially invaluable in debating societies. There is no place, however, for an autocrat in American education. Between the president and faculty a loyal, hearty, helpful relation should exist. If he depends on himself alone, he will do but little, and that little not very good. His opinions must gain their weight from their wisdom rather than from their source. His truest strength lies in the power to divine the value of others rather than in any power of his own of action or of speech. For him there must be the open mind, the sympathetic spirit, the patient temper, the sleepless eye; and his power should be commensurate with his responsibility. Whether there shall exist in a university a spirit of buoyancy and of hope, whether faculties shall look upon their offices as jobs to be filled or as cause to be fought for, depends upon the attitude of boards and governors, who are the fountains of power and inspiration to teachers and pupils. The chief duty of such boards is to show

wisdom in choosing servants and confidence in them, when chosen; to use zeal in getting money, and foresight in spending it; to demand of their servants reasonable results; to keep in intelligent touch with university aspirations everywhere; to know that a university cannot stand still, and hence to be willing—upon occasion—to show hardihood in going forward rather than resignation in going backward. The character of a university depends finally upon the work, the ambitions, the adult service to society of its students and alumni.

Young gentlemen of the university, I thank you for your courtesy to me, so winning and uniform. I praise your admirable self-discipline. I shall wish to deal with you as I may have wisdom, with sincerity and courtesy. I shall wish to be a part of your lives from your ideals to your sports, from your scholarly ambitions to your happy shouting. I feel the contagion of your enthusiasm and loyalty, and we shall be friends. There can never be any compromise with the lower life in Tulane. There can never be any peace with shiftlessness and self-indulgence. It is sensible to be good. "Be a good man, Lockhart," said great Sir Walter, as he lay dying; and he spoke as one whose soul had travelled far in human field and whose eyes at last beheld the things that are not seen. A real man, too, must honestly work. It does not matter how low he may have fallen, if he will but work, there will come some splendor into his days. It is a beautiful thing to see radiancy and laughter on the face of life, especially if thoughtful lines are smoothed and brightened thereby; but there is hideousness in mere joy when it shows vacantly and sounds emptily, like the crackling of thorns under a pot.

There is an old theory that college life is dangerous, and that college life in cities is very dangerous. It is dangerous, of course, to be a human being at all; but it is a fallacy that college life and city life are more dangerous than life elsewhere. The lusts and conceits of life are not barred out: they are faced and fought out. You cannot surround boys with a moral mosquito netting, to use a local illustration. They must stand in the open and fight. A college is the safest place in the world for a boy to spend his youth; and there are no safer colleges than those which stand

in great cities in touch with reality, inspired by civic ideals and restrained by civic laws. They are safer far than sordid villages, lonely farms, shops, markets, counting-houses, or barracks; for in them ambition beckons, noble friendships are born, honor shines, hope gleams, and manhood unfolds its untried wings. The city college is no place for a weakling. But there is no place for a weakling. I dare to say that the morals of the students of city institutions are better than those of rural institutions. The isolation of the country tempts youth to ingenious deviltries and artificial codes of conduct unknown to the city student.

Alumni and alumnæ of the university, you are the fruits of this tree; and by its fruits only can it be known. If it has any strength, you are that strength. If it hopes for any power, those hopes centre in you. Your love is worth more to it than gold. You will one day control and direct its life, not because you may demand or claim it as a right, but because you will have so borne yourselves to it in earnest and unselfish devotion that the dullest will see that none can care so well for a mother as her children.

Civilization made distinct gain when it perceived that education is worth sacrifice. I hope to see at Tulane an increasing number of men who have made sacrifices to get there, and who will continue to make sacrifices to stay there. Poor men, struggling for education, spiritualize and idealize the whole atmosphere of universities, just as mothers and fathers, who are willing to work a little harder and deny themselves a little more for their children's sake, spiritualize and idealize communities. We hope to organize a system here by which a student may work his way through college by honest labor if he so shall desire. Already many students are working at the printer's ease and in offices and shops, and there is no reason why scores of others should not do likewise. Let us thank God that poverty no longer keeps man from education.

If there be a worthy poor boy in Louisiana, from Caddo to Orleans, who wants an education, I send him word in the name of the administrators that he can get it at Tulane, and that boys of his mettle shall never be turned away from its doors. There are scores of boys in New Orleans alone who are working for

meagre pay and dooming themselves to routine life who ought to be at Tulane training themselves to direct and control the larger movements of our society. It is a tragedy for a boy to leave college, in especially the upper classes, for the sake of any small salary. The direst immediate need of the institution is a loan fund to assist worthy men over the rough places, and the direst need of the community is a spirit in its youth that will make them look upon life as marred that is not taught and uplifted by culture and training.

At the outset of my administration I extend to every college and school in this State and section the assurance of Tulane's friendship and good will. We are bound together by the ties of scholarship and noble endeavor. There is room for all and work for all. Let us have done with the crass conception of colleges as rivals, dwelling churlishly in hostile camps and seeking numerical advantages the one over the other. The curse of education in the South is a false individualism and a false loyalty, resulting in disorganization and a failure to perceive the unity of the educational process, and the necessity for some acknowledged headship, above false standards, materialistic clamor, or petty envyings. There is too much grand-stand playing and not enough team work in our educational system. Education exists to make men. The public schools constitute one step in that process, the secondary schools constitute another, the colleges still another; but they are not independent republics of letters. The process is one, and hurtful antagonism can no more exist between them than it can exist in the shining of two lighthouses set at different angles along a bleak and stormy shore. Tulane University wishes to unite with its sisters in an effort to establish a true correlation of educational forces in Louisiana and the South. It proposes especially to foster the secondary schools, public and private, which are at once the oldest educational forms, and those most necessary to universities. Eventually, it hopes to see the path clear from its doors to the public schools of the State. When that hour comes, and boys come here from the hills of Louisiana and from her public schools,—we need some hill boys,—there will be no more doubt and ques-

tioning about growth. On the contrary, if we let the grass grow between us and the doors of the public schools, that neglect will spell ruin for us. This university must keep its eyes on the people.

It is our purpose to maintain a high standard of administration and graduation, but we mean by the establishment of special courses to open our doors to any young man of character and maturity who wishes contact with university life.

Tulane University is situated in the greatest city of the South and at the extreme southern point of the continent. Its highest and first duty is to discover its true scope and its true service. What demands will the new century make upon it for directive power? Shall it become a university or shall it content itself with mere college work? Its founder intended, its board and its faculty have dreamed and hoped, that it might become a university. Its situation suggests this destiny. A university is not a mere congeries of professional schools or a large aggregation of students. The modern university is a new and somewhat undefined educational form, building upon the basis of cultured manhood, opportunity and capacity for research in wide fields, and creating ability to translate knowledge into power. Tulane University is such a university in spirit and in hope. There are no such universities in the Southern States, though the name is freely used by foundations ranging in power from the University of Virginia to mono-hippic establishments presided over by an energetic wife and her husband. A yearly income of a million dollars is necessary for a great, modern university of this type. A yearly income of a hundred thousand dollars, exclusive of professional schools, is necessary to begin true university work. The annual income of Tulane University is less than \$75,000. Let it be confessed, therefore, that Tulane is poor. The great modern subjects of biology, geology, pedagogy, sociology, and Spanish, are but feebly represented in its work. There is a wide-spread opinion that Tulane is rich. A million dollars' endowment seemed fabulous to people in 1882, accustomed to the old ideas of the humanistic college and unfamiliar with the changed attitude of institutions to the community and of the expense incident to instruction in science; but the income from a million dol-

lars is pitifully inadequate to maintain a modern university. Tulane faces a deficit every year in doing honest, economical college work. Though it is short-handed and cramped in every department, I am glad to say that it spends all of its income, and would do so if its income were four times greater. I am glad to say, too, that, if all of its present needs were supplied, it would probably need something more. A university that spends less than its income is as remiss in its duty as a bank is that spends more, for there is the polar difference between working for dividends of gold to stockholders and dividends of efficiency to society.

I do not believe that a mere college for liberal culture will satisfy the demands of the new era in this region. Universities must use common sense, as men do in their business, and do well what most needs to be done. No real growth can come to Tulane unless it becomes true that men must come here to get the best of something not to be obtained elsewhere. This is the secret of the success of the medical department. It is our doom to do authoritative work in some few fields compelling attendance from able youth, or to accept a fate of mediocrity or eclipse by institutions able to provide general culture at a smaller cost. Urban universities, until they grow very rich, cannot compete for numbers with rural universities in more humanistic training. In proportion as expenses are higher, opportunities must be rarer and intenser and closer to life service, in order to attract students. It is not necessary that Tulane should offer true university instruction in all branches; but it is necessary that it should give university instruction in some branches, and in those branches most vitally touching social development in the area of its influence. Even the greatest universities can no longer be self-sufficient. Each must aim at pre-eminence in certain things, and there must be comity among all in obedience to the great co-operative impulse now manifesting itself in everything, from a retail store to an empire. It is the business of Tulane, therefore, to decide what are the needs of the area from which it shall draw patronage, and to minister to those needs in the interests of the national life.

The next ten years of our life are to be revolutionary years,

and the issues to be decided are social and industrial. Public-spirited men and women, national in feeling and aware that great results in these directions are to be accomplished by collective effort rather than by picturesque individualism, are the continuing elemental needs of any community. The hour has come for the patriotic scholar to play his part in our upbuilding. We have had experience of the masterful, impulsive, dominant type, whose wilfulness outran his knowledge. We want the man now who knows about things before he settles them, instead of the man who settles them first and learns about them afterwards. A great uplift in thought and feeling has come into the life of America and the South in the past five years. The deadly dullness of "parochial" politics has passed away. For good or ill our country has swept into a larger cycle; and our young men must become fit to be State builders at home and world politicians abroad, as their fathers were fit to endure the shock of battle and to repair the ravages of war. This is work for the man who unites scholarship and sympathy and calmness in an effort to find sound basis of action. It is a time, too, of peculiar exaltation and danger. It is idle to stand and rail against the spirit of an age. Let it be confessed that it is an age of machinery and exactness, of scientific achievement, of accumulation and enterprise. Let it be confessed that there is a danger that men shall cease to be lovable, or even able to live full, rich lives; that there is a peril that we are to have an era of tall buildings and little men, of syndicate formers and market cornerers rather than of men who can perceive some dignity and splendor in life. And what then? Is it not the old story of the travail of society? "Not painlessly doth God recast and mould anew a nation." The whole of our social and political life has been changed by physical science, and will be changed still more marvellously. What are we going to do about it? Stand and whimper bitter pessimism? If the golden mean between efficiency and sordidness, between technical skill and material scorn of culture, can be found, education must find it through the agency of the church, college, and professional schools. If the inefficiency and vulgarity forever threatening democracy can be checked, education must

check it. If the headiness and insolence of wealth can be spiritualized, education must spiritualize it. This great social servant, the college, is sometimes overshadowed in city life; but it is eternally true that it is the hearthstone of the university. Blow out its light and check its warmth, and the whole edifice is wintry and cheerless. The authorities of this university have wisely decided to build dormitories in obedience to a feeling that the college needed some vitality, some picturesqueness, some homeliness, and some hearthstone. A college must somehow charm the boy's heart if it dreams of relying on the man's love. If I plead for books in our meagre library, if I plead for a gymnasium upon our grounds, I do so because these things are necessary to make the college a place of culture and charm for youth. If I plead for an assembly hall, it is because it is needed to furnish unity and a common meeting ground in university life. We need loan funds for worthy poor boys which shall help them conquer poverty and to reach up into life. We need scholarships and lectureships paying \$500 or \$1,000 which shall bring into residence here able students and scholars; for we cannot feed upon our own academic tissues, and we are too cosmopolitan and too isolated to do without these things. I envy the rich man or woman who could do these deeds. The angels in heaven may well envy them so fine a service. It is not necessary to give a million dollars. A thousand dollars opportunely given can sometimes change a situation from despair to hope. There is need in Louisiana for a good, honest college of arts and sciences for men and women. Therefore, we must maintain these colleges in Tulane, have patience with them while they grow, and seek for ampler means for their growth.

The highest expression of the world's power, and especially of the South's power, to-day is not literary, but scientific and industrial; and this is likely to be so for some decades. Trade has always been the pioneer and the prophet of civilization. There is a struggle for life and empire among nations and communities, with Titanic forces like steam and electricity for weapons; and nations must know machinery and the organization of industry, or perish in the struggles. The South has ceased to be pastoral,

and is in the midst of this struggle. Education cannot turn back this mighty social impulse. It must do what it can to elevate social motives, to reach men's hearts, and make them reasonable and kindly. If it shall fail, there will be some orgy of blood and change. If it succeeds, the world will sweep grandly into a fairer time. It is common sense, and not materialism, to know how to make bread, to manufacture raw materials into costly products, to build cities and homes, to keep them clean and healthy, to master nature; and it is social servitude to have to hire others to do these services for you.

There is need for doctors and lawyers and dialecticians, but there is even more urgent need for trained professional experts: for civil engineers for the construction of dams and waterways; for electrical engineers for the management of electrical power; for mechanical, chemical, sanitary, sugar, and textile engineers; for architects and designers and promoters and managers. This is the work of a college of technology; and its equipment here should be enlarged, so that young men must come here for these purposes. Philanthropy and the State should strengthen this already strong department, instead of establishing new foundations.

A small appropriation, for instance, added to our present equipment would make possible an effective textile school here; and a few thousand dollars spent upon the department of sugar engineering would enable it to multiply vastly the power of the sugar planters of Louisiana, and to affect the sugar industry of Latin-America and Cuba. Is not Tulane University the logical place to disseminate the best knowledge about sugar manufacture? Indeed, the world has a right to demand this of us.

It is a singular and startling thing that no Southern college attempts to study social phenomena in any adequate way. There are no scientific departments of sociology in the South. We have widened out from the circle of liberal art into mechanics and textiles, but we have not approached the study of human forces in any scientific fashion. Our students approach these subjects largely in the spirit of the empiric, the dilettante, or the politician. Yet the realization of our highest selves in life and law is our chief problem. This is no longer a question of personal courage and

grim endurance, but a question of scientific knowledge of human society in its many phases. A thousand schemes for social amelioration are afoot in the South, ranging from suffrage questions to the establishments of libraries. Let us make no patchwork job of it. A new kind of social spirit and social knowledge are needed to guide these movements. The South has become self-conscious and tolerant of criticism. It perceives society as an organism to be understood, and taught the laws of growth. New Orleans is the place, and Tulane the university, for the inauguration of such a large, generous study of social and economic forces as shall attract here the youth of this vast area. Men can study Greek in groves, but they cannot study modern life save amidst modern life. Here, at least, in this great human laboratory, we can do something so well that our sisters will turn to us, and ask us for teachers; and Tulane must send out more teachers from its graduate school. The power to make teachers is the highest characteristic of a university after all. Our youth must have trained minds for the study of social questions. Our brethren of the North and West are easily moved to philanthropy by the spectacle of the negro striving to become worthy of American citizenship. They are not so easily moved by the spectacle of the white man striving to understand and handle the greatest social problem of the ages. And yet the education of one white man to the point where he studies society scientifically, and where he approaches social and racial questions in a large, sympathetic way, is worth more to the negro himself than the education of ten negroes. Chairs of sociology established in your Southern universities would do more to settle wisely vexed racial questions than many new foundations for colored youth, and I say this in full sympathy with the education of the negro. He must be educated. Ignorance is no remedy for anything.

Closely related to this work is a school of finance and commerce, which should be established at this university. New Orleans is distinctively a commercial city. It is destined to become the gateway through which shall pass the vast trade of Latin-America, the Orient, and this mighty valley. Here can be collected to best advantage the data concerning the conditions and markets

of these lands. Here can be studied to best advantage the languages, especially the Spanish language, customs, civilization, of those regions which we shall clothe and supply with their needs. A really broad school of commerce and finance, such as dot the districts of Germany and have contributed to give Germany her industrial pre-eminence, supplying trained guides and emissaries of trade and masters of economic energy, seems to me to be an opportunity for unequalled educational service.

I have mentioned only a few of the pressing wants of Tulane. To mention them all would tax this occasion beyond endurance. Universities must have money or starve. Universities cannot make money, and it is a sin to starve them. The funds of Tulane are managed economically. \$25,000 worth of tuition is now given to scores of students, and no poor boy will be turned from its doors. The institution is doing everything that it can do with its endowment, which is not equal to the income of some institutions in America. We need another million dollars here; and we must get it, or go backward. We cannot accomplish anything by merely scrimping and paring and turning old clothes. It is a stunting inheritance from days of poverty that makes us try to achieve large results with small means. We are no longer poor, and the day of large things is at hand. About \$130,000,000 has been given to education in America in the past two years. The whole South has received less than 1 per cent. of this, and Tulane about 1.25 of 1 per cent. Men give to institutions in the region bounded by their horizon. This is a law of philanthropy. Tulane, therefore, must depend upon New Orleans, Louisiana, and her alumni. I appeal especially to the men and women of New Orleans who are able to help their university to richer life. It is not Mr. Tulane's university, it is not the board's university, it is not my university: it is the people's university, and their children's university, and their children's children. I appeal, therefore, to the people, and ask for their sympathetic criticism, their toleration, their friendliness, and their helpfulness for an institution as truly their own as Audubon Park is, or the highways of the city.

A great city is at once the glory and the shame of civilization.

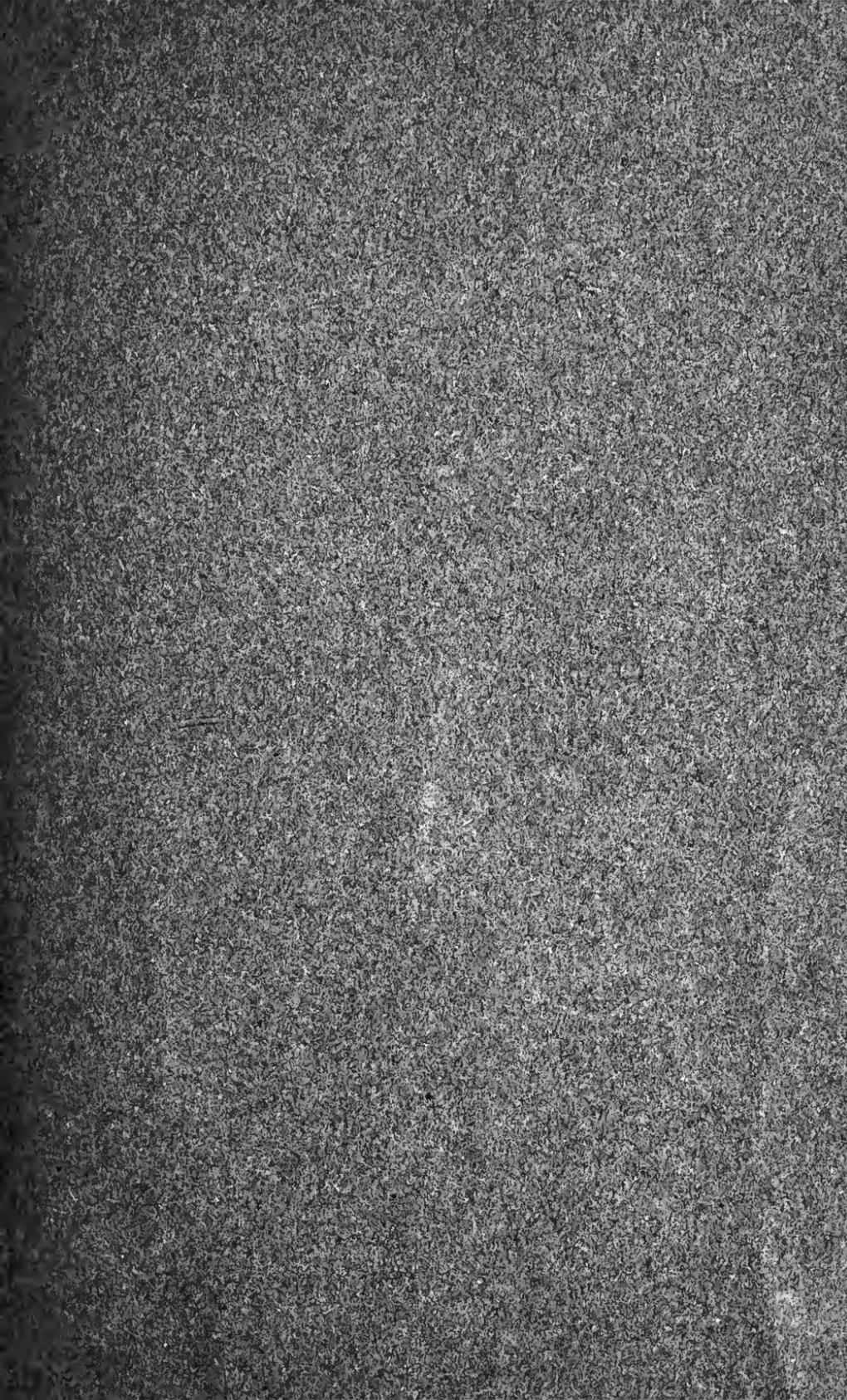
Its deepest need is a true university at its heart to elevate its spirit, to inform its mind, to direct its conscience. Tulane has tried to do this in its short life with fair wisdom. Shall it do so more abundantly? New Orleans is no mean city, and it has no mean destiny. It has not been for nothing that so rich a tide of human movement and incident has flowed through its gates for parts of three centuries and under the flags of three nations. It has known many moods of sorrow and passion and grimness, but it has never forgotten how to brighten with summer laughter and to smile as at the hope of a new life. This new life is at hand! New Orleans sees itself a great entrepôt in the shifted centre of the world, with the Orient for neighbor and the islands of the seas for kindred. Tulane University has the desire to add to the courage and joyousness and energy and charm of New Orleans the consecrating crown of seriousness and cultured power. Will you help it to do this? There is a story that pleases me well of a Boston man who was condoled with in the summer of 1898 upon the possibility of a descent upon Boston by a Spanish fleet. He made this reply: "You speak as if Boston were a locality,—nay, more, a place. Boston is not a place. Boston is a state of mind. You can no more shoot Boston with a gun than you can shoot magnanimity or justice." There is truth as well as satire in this. Athens is not a place, though the sunlight still falls on Hymettus and the sea flashes around her shores. Florence is not a place, though the Italian hills stand about it in venerable beauty and the Arno cuts it in twain. Jerusalem is not a place, though one may stand on Calvary, green with young grass and blood-red with the poppies of spring. New Orleans is not an asphalted swamp, but a state of mind, composed of its traditions, its achievements, its memories, its ambitions, its ideals,—a community steeped to the lips in history and romance. Shall New Orleans covet the commercial fame of Liverpool and of Hamburg? Shall it become a place of markets and of wharves and of smoke alone, or, by some sacrifice and generosity, shall it seek to make for itself a place in the circle of cities like Leyden and Bologna and Edinburgh and Cambridge, whose names stir our blood and about whose hills or flat fields rests forever the

majestic charm of spirit and of mind? See how Chicago and New York and Baltimore are struggling to enter this charmed circle, realizing that the care of their institutions is a test of their civilization. Tulane belongs to men and women, but this city has the honor to be its guardian. Do we realize, dear friends, in our bones and marrow, what a spiritual fact it may become, what a well of moral energy springing freshly amid the jargon and roar of trade and the marts. Immortal youth attaches to its being. The hopes and dreams and ambitions of fathers and mothers hover about it each recurring year like a cloud of loving witnesses. Fresh minds and young hearts enter its doors, that their weakness may be turned into strength and their longings into righteousness. Some light of genius may one day flash and burn within its walls. It is your duty, men and women of Louisiana, to foster it, mine and my colleagues to serve it.

I cannot be to it what William Preston Johnston was, its noble pioneer president, who used up his life in its service; nor what Randall Gibson was; nor what Stanford Chaille is; nor what many others were, living and dead, who have linked their names with its history, and whose labors shall never go to waste.

Nor is this a fit hour for mere protestation. Surely, an honest man will perceive the dignity of his task, and will use what strength God has given him to do what he can, counting himself but little if the work be done worthily. Five years ago I declared my ideal for my Alma Mater, then intrusted to my untried hands. I have no other for this new labor of my life. My desire would have it a place where there is always a breath of freedom in the air; where a sound and various learning is taught heartily without sham or pretence; where the life and the teachings of Jesus furnish forth the ideal of right living and true manhood; where manners are gentle and courtesies daily multiply between teacher and taught; where all classes and conditions and beliefs are welcome, and men may rise in earnest striving by the might of merit; where wealth is no prejudice, and poverty no shame; where honorable labor, even rough labor of the hands, is glorified by high purpose and strenuous desire for the clearer air and the larger view; where there is a will to serve all high ends of a State strug-

gling up out of ignorance into general power; where men are trained to observe closely, to imagine vividly, to reason accurately, and to have about them some humility and some toleration; where, finally, truth, shining patiently like a star, bids us advance, and we will not turn aside.



Pra

Democracy - - -
Essentials of a University - - -
Young gentlemen - - -
The next ten years - - -
Negro Problem - - -
New Orleans - - -
Treated for Tulane - - -



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